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AN ACCOUNT OF Mr. EDWARD JACKSON.

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HE was a Prophet honoured even in his own country. The purity of his character commanded respect from those who knew him best, and gave such efficacy to the effusions of his zeal, that his discourses were truly solemn and impressive. So highly was he respected by his neighbours, that when the coming of a strange preacher was announced, the common enquiry was, "Is he better than Edward Jackson?" Though much employed in preaching, and other public means, he was not inattentive to his commercial concerns. Whatever he undertook was performed with regularity and dispatch; and the blessing of God attended all his endeavours. His substance increased, and his worldly prospects brightened before him. On this subject he seldom spoke. But a few years ago, when the preachers were reflected on by some mercenary men, he once said in private, "If temporal interest had been my object, they would never have seen me in the situation of a travelling preacher." But no temporal interest was the object of his pursuit. A high sense of duty, and love to God and the souls of men, influenced his proceedings. And though happy in his situation, and useful among his neighbours, a desire to be more generally useful, made him willing to devote himself to the labours and hardships of an itinerant life, which, at that time, were neither few nor small.

It was the Conference in the year 1777, that he first accepted of an appointment to a Circuit. The first field of his labour, as a travelling preacher, was Scarborough, and the neighbourhood, and the two next years were spent at Yarm. When hindered from

visiting his relations, he never ceased to bear them on his mind before the throne of grace; and frequently wrote to them spiritual and affectionate Letters. A few Extracts from these are given as a specimen of his manner of writing. He wrote as he preached, and his Sermons and Letters were exemplified in his spirit and conduct. To his brother-in-law, of Collierly-Dykes, he wrote thus from Darlington, Nov. 1, 1779.

"Dear Brother,

"What are you doing respecting soul matters? Are you gaining ground against the three-fold enemy, the *world*, the *flesh*, and the *devil*? Are you more watchful over your words and tempers? Do you pray much? Do you set the Lord always before your eyes, and seek to grow in grace and in heavenly-mindedness? O seek for the blessed art of using the world as not abusing it, and pray for such a preparation for death, that when God calls you may be ready. I expected —— would have written to me before now. Is he still *looking* at the *narrow*, but *walking* in the *broad way* that leads to destruction? I believe many, at last, will be compelled to say, 'Lord, I saw thy way clearly, but it did not suit my disposition to walk in it. As heaven could not be obtained without self-denial and taking up the cross, my corrupt heart was ready to say, They may have it, who will, for me.' O how will such lament, when God says, 'These shall go away into everlasting punishment!' I was sorry to hear of J. H's. death. But why should death surprize us? Since we know "it is appointed for men once to die." Let these instances of mortality excite us more and more to prepare to meet our God. I hope you are in earnest with the Lord in prayer, that you may be found doing his will. Remember, it is not being joined to the Methodist Society, but an entire change of heart, the loving God, and testifying this love by keeping his commandments, that must prepare us for heaven. Let that humble, loving, patient, and resigned mind be in you which was in Christ Jesus. I shall be glad to find, when I come, that my sister has made choice of Mary's portion, and is

fully determined to secure the one thing needful. It is a pity that people should need so much intreating to close in with Jesus Christ, by giving up their sins, and looking to him for a present salvation.

"I am, your affectionate Brother, E. JACKSON."

In 1780, he was appointed to the Dales' Circuit. Though he was now employed in cultivating different parts of the Lord's vineyard, he was much interested in the welfare of the spiritual children whom he had left at Collierly-Dykes. These first seals of his ministry, lay near his heart, and he constantly visited them once a year, met their classes, and minutely enquired into their spiritual state. These visits were indeed times of refreshing from the presence of the Lord. Believers were confirmed in grace, and frequently, on these occasions, new members were added to the Society.

In the year 1801, Mr. Jackson was stationed at Newcastle upon-Tyne. Now he had frequent opportunities of watering the seed he had formerly sown in different parts of that Circuit, of observing, with gratitude to God, the fruits of his labours, and of watching the progress of grace in many souls, towards perfection.

His next station was Hull. On going thither he began to keep a journal. But only three sheets of it have been preserved. A short Extract from them shall be here inserted.

"August 28, 1802, this morning I took leave of my relations, and set out from Collierly-Dykes for Hull, on the important errand of preaching the everlasting gospel. O Jesus, be thou with me, and make my journey prosperous! I preached this evening at Darlington to a serious congregation, from Psalm lxxxix. 47, 'Remember how short my time is.' O that I may never forget that my time is short: and may a sense of this induce me to 'work while it is day,' for 'the night cometh when no man can work.'

29, Dining at an inn, in Northallerton, I reproved one of the company for swearing, who seemed to be struck. Alas! I often find a backwardness to reprove sin. O Lord, set my face as flint, and grant that I may never fear the face of man. In the afternoon I rode forward, to Thirsk, where I preached in the evening, and found a measure of liberty in pointing mourners to the atoning blood.

30, This morning, blessed be God, I found my mind stayed upon him, and a strong desire to spend and be spent in his service. O that I may still enjoy his comfortable presence! This day I went on to Pocklington.

Sept. 3, I preached at Garton, from 2 Cor. v. 17, with some degree of freedom. O my God, help me to shew that I am in Christ, by walking in newness of life.

7, This day I came to Hull, and preached in the evening, from John viii. 36. Lord, bring this freedom into my soul!

8, In the morning I preached with much fear and trembling; but in the evening my soul was much at liberty. All my doubts and fears were taken away, while I addressed a large congregation. O my God, bless this people, and may many of them make haste, and not delay, to keep thy commandments.

10, To-day I rode to Bishop-Wilton, and we had a comfortable meeting, while I spoke from Psalm xc. 14. I bless the Lord for what I have felt of his goodness this day. O may his mercy and goodness be my portion for ever.

11, My subject to-night was, 'How shall we escape if we neglect so great salvation?' O my God, make this people wise unto salvation. How diligent are they now, in gathering in the fruits of the earth. Lord, help them and me to be diligent in labouring for the meat that endureth to eternal life!

12, This day I have found my soul centre in God; and have felt an earnest desire to do his will. While I spoke this evening

from Mark v. 25, I believe some were much concerned to obtain a spiritual cure from the great Physician of their souls. O my God, I have spoken in thy Name; I have testified that thou art a present help in time of need. Do then appear for thyself: and let some souls obtain pardon and sanctification: and let my soul have an interest in the Redeemer's blood. I was informed this day of the death of a young man, aged nineteen, with whom I was well acquainted, and to whom the Lord made me an instrument of good. This gave me much concern. Alas! who would have thought that the blooming flower would have been cut down so soon! O that I may ever remember, that in the midst of life I am in death, and that I know not how soon he may say to me, 'Get thee up, and die.' Lord, perfect what is lacking in my soul: and when thou comest, may I be able to say, 'Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'

13, I rode to Bugthorp. This was to me a trying day. I fear there are but very few here, who are truly alive to God. O God, revive thy work, and make thy messengers a blessing to the dull inhabitants of this place. Lord, work, and who shall hinder?

15, To-day I preached at Pocklington, and found some degree of life and liberty. In the evening, after preaching I met the society, and so concluded this blessed Lord's-day. Can we do better than spend and be spent in his service? It is a blessed thing when we are where the Lord would have us to be. This brings peace and joy to the mind.

18, Being at a very uncomfortable place, I found it needful to pray that the Lord would help me to look to him, that I may go through all I meet with in this pilgrimage state, with a single eye to please him. How little will it signifiy to me, a few years hence, whether my accommodations were agreeable or the contrary! Life, how short! Eternity, how long!

19, This day my place was Cottingham, where we are entertained in a very different manner. O my God, let me still eye thee, and spend my few days in usefulness, that when my work is done, I may hear thee say, 'Well done.'

21, In the afternoon I set out for Ross, in Holderness, where some efforts have been used to introduce the gospel. But my mind has been rather cast down under a consideration that we labour and travel from place to place, in this neighbourhood, and see but little good done.

22, To-day I preached at Seathorn. Blessed be God for this meeting. Lord, when thou art with us, all is well! O my God, follow thy word with thy blessing. How much was I mistaken concerning this people. From the accounts I had heard, I judged them to be rude and careless. But I found them to be civil, and, to all appearance, attentive hearers. I took my leave of them, and returned to Hull through rain and thunder. What would hire me to proceed in this way, did I not believe that there is a God, and another world; and that he requires it of me? But, for ever blessed be his Name, I find, after all my difficulties, peace in my mind, and a consciousness that I am doing the Lord's will. The Lord has blessed this journey. I expected this day would have been one of the most disagreeable I had spent since I came into these parts, but I think it has been one of the happiest. Praise the Lord, O my soul! and let the barren wilderness become a fruitful field. Is any thing too hard for thee?"

This is a specimen of his spirit and manner of living. Profound humility, ardent zeal for God, and strong compassion for the souls of his hearers, breathe through every page. By reading his Diary for one month only, we see how he spent the future years, which God added to his life. Not satisfied with merely delivering the Lord's message to the people, he was anxiously concerned for the success of his labours, and in his closet, by prayer, he watered the good seed he had sown in the congregation.

(To be continued.)

THE RESURRECTION.

TWICE had the sun gone down upon the earth, and all as yet was quiet at the sepulchre; death held his sceptre over the son of God: Still and silent the hours passed on; the guards stood by their post, the rays of the moon gleamed on their helmets, and on their spears: the enemies of Christ exulted in their success; the hearts of his friends were sunk in despondency and sorrow; the spirits of glory waited in anxious suspence to behold the event, and wondered at the depth of the ways of God. At length the morning star arising in the east, announced the approach of light; the third day began to dawn upon the world, when on a sudden the earth trembled to its centre, and the powers of Heaven were shaken; an angel of God descended, the guards shrunk back from the terror of his presence, and fell prostrate on the ground; his countenance was like lightning, and his raiment was as white as snow: He rolled away the stone from the door of the sepulchre, and sat upon it. But who is this that cometh forth from the tomb, with dyed garments from the bed of death? He that is glorious in his appearance, walking in the greatness of his strength! It is thy Prince, O Zion! Christian, it is your Lord. He hath trodden the wine-press alone; he hath stained his raiment with blood; but now, as the first-born from the womb of nature, he meets the morning of his resurrection. He arises a conqueror from the grave; he returns with blessings from the world of spirits; he brings salvation to the sons of men. Never did the returning sun usher in a day so glorious! It was the jubilee of the universe. The morning-stars sung together, and all the sons of God shouted aloud for joy; the Father of Mercies looked down from his throne in the heavens; with complacency he beheld his world restored; he saw his work that it was good. Then did the desert rejoice; the face of nature was gladdened before him, when the blessings of the eternal descended as the dew of heaven for the refreshing of the nations.

BAD COMPANY.

"Evil Communications corupt good manners."

AS it is somewhat difficult to live in a place where the pestilence rages and not to be infected by it, so it requires more virtue than is common to human nature to associate with the vicious and profane without feeling the effect of it.

Man it is true was made for society, but it will be wisdom in him to choose the best part of it. We are all, it must be confessed, imperfect and depraved creatures when compared with that purity of character which is required of us; but there are certainly some, whom it is our honour to be acquainted with, and our duty to imitate. Let us, therefore, if we wish to be wise and happy, esteem and choose such; while we shun the company of those whose minds are influenced by evil principles, and whose conduct prove a disgrace to human nature, reason and religion. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed."

1. The learned and pious Sir Matthew Hale, when a youth, was too much addicted to the society of some vicious people, which he did not break off till an alarming accident drove him from it. Being invited, with some other young students, to a merry-making out of town, one of them during the carouse called for so much wine, that, notwithstanding all Mr. Hale could do to prevent it, he went on in his excess, till he fell down apparently dead before them! All present were not a little terrified, and did all they could to bring him to himself again. This particularly affected Mr. Hale, who went into another room, and shutting the door fell on his knees, and prayed earnestly to God, both for his friend, and himself; that he might again be restored to life, and that he might be forgiven for having countenanced such excesses: Moreover he vowed to God, that he would never again keep company in that manner, nor drink another health while he lived. His friend

recovered, and Mr. Hale most religiously observed his vow till his dying day. It was this great man's resolution, drawn up by him in writing for his own private use, with regard to company (among other articles of conduct,) "to do good to them; to use God's name reverently, while with them; to beware of leaving an ill example among them; and to receive good from them if they were more knowing than himself."

2. The following is related by a writer of undoubted reputation. Speaking of Prince Eugene of Soissons, he observes, "All those qualifications and endowments that can procure love and esteem shone conspicuous in this young prince. A graceful person; the most engaging affability and sweetness of temper; a quick understanding, an heroic ardour! a skill in the sciences, and other parts of polite literature (which was the most extraordinary in a prince then about fifteen years of age,) united to justify the exalted hopes conceived of him. He shewed a strong inclination to a military life, and at that early period was already inuring himself to it; so that, commonly, a bare board served him for a pillow. The king had taken the greatest care of his education, and suffered him to be ignorant of no branch of knowledge, which might contribute to his future advancement.

What great things might be expected from a prince of such endowments, disposed to such pursuits and closely applying himself to them? But alas! every pleasing expectation formed of him proved in the event vain! Bad companions insinuated themselves into his good esteem; bad examples found him unable to withstand them. When the vicious were his companions, their manners were no longer his abhorrence; by associating with them, he soon became as abandoned as the worst of them; and in a few years having lost his virtue, unhappily lost his life. "There cannot be a stronger or more melancholy proof than this of the fatal influence which bad company and bad examples have over even the best cultivated and best disposed minds."

FAMILY DISAGREEMENTS.

AFTER all our complaints of the uncertainty of human affairs, it is undoubtedly true, that more misery is produced among us by the irregularities of the tempers, than by real misfortunes. And it is a circumstance particularly unhappy, that these irregularities of the tempers are most apt to display themselves at our fire-sides where every thing ought to be tranquil and serene. The perversion of the best things converts them to the worst. Home is certainly, well adapted for repose and solid enjoyment, when accompanied with the genuine influence of religion. Among parents, and brothers and sisters, and all the tender charities of private life, the gentler affections, which are always attended with feelings purely and permanently pleasurable, find an ample scope for proper exertion. The experienced have often declared, after wearying themselves in pursuing phantoms, that they have found substantial pleasure in the domestic circle. Hither they have returned from the busy, dissipated world, as the bird, after fluttering into the air, descends into her nest, to partake of and increase its genial warmth, with her young ones.

Such and so sweet are the comforts of home, when not perverted by the folly and weakness of man. Indifference, and a carelessness on the subject of pleasing those whom, of all below, it is our best interest to please, often renders it a scene of dulness and insipidity. Happy if the evil extended no farther, but the transition from the negative state of not being pleased, to positive ill-humour, is but too easy. Fretfulness and peevishness arises, as nettles vegetate, spontaneously, where no salutory plants are cultivated. One unkind expression infalliably generates many others. Trifles light as air, are able to kindle the blaze of contention. By frequent conflicts and unreserved familiarity, all that mutual respect, which is necessary to preserve love, even in the most intimate connections, is entirely lost: and the faint affection which remains, is too feeble to be felt amid the furious operation of hate-

ful passions. Farewell peace and tranquility, and cheerful converse, and all the boasted comforts of the family circle. The nest which should preserve a perpetual warmth by the constancy of parental and conjugal affection, is rendered cold and joyless. In the place of the soft down which should cover it, are substituted thorns and briers. The waters of strife, (to make use of the beautiful allusion of the sacred oracles,) rush in with impetuous violence, and ruffle and discolour that stream, which, in its undisturbed current, devolves its waters all smooth and limpid.

But it is not necessary to expatiate on the misery of family dissention. I mean more particularly to suggest, that family dissention, besides all its own immediate evils, is the fruitful parent of moral misconduct.

When the several parts which compose a family, find themselves uneasy in that home which is naturally the seat of mutual enjoyment, they are tempted from the straight road of Christian prudence, to pursue happiness through a devious wild of passion and imagination. The son, arrived at years of maturity, who is treated harshly at home, will seldom spend his evenings at the domestic fire-side. If he lives in the city, he will fly for refuge to company, and in the end it is very probable he will form some unhappy connection, which cannot be continued without a plentiful supply of money. Money, it is probable, cannot be procured honestly but from the parent; but money must at all events be procured. What then remains, but to pursue those methods which unprincipled ingenuity has invented, and which sooner or later lead to their proper punishments, pain, shame, and death!

But though the consequences are not always such as the operation of human laws produces, yet they are always terrible, and destructive of happiness, virtue, and every latent spark of piety to God. Misery is, indeed, the necessary result of all deviation from rectitude; but early licentiousness and profligacy of all kinds, are peculiarly fruitful of wretchedness, as they sow the seeds of misery

in the spring of life, when all that is sown strikes deep root, and buds and blossoms, and brings forth fruit in profuse abundance.

In the disagreements between children and parents, it is certain, that the children are usually, most culpable. Their violent passions and defective experience, render them disobedient and undutiful. Their love of pleasure operates so violently, as often to destroy the force of filial affection, as well as all fear of the Most High. A parent is stung to the heart by the ingratitude of a child. He checks his precipitancy, and perhaps, with too little command of temper. Asperity produces asperity. but the child was the aggressor, and therefore deserves a great part of the misery which ensues. It is, however certain, that the parents is often imprudent, as well as the child undutiful. The parent should endeavor to render home agreeable, by gentle treatment: for man at every age wishes to be pleased, but more particularly at the juvenile age. He should indeed maintain his authority; but it should be like the mild dominion of a limited monarch, and not the iron rule of an austere tyrant. If home be rendered pleasing, it will not be long deserted. The prodigal will soon return, when his father's house is always ready to receive him with joy. Parents should never forget that word of God, delivered by St. Paul, "Ye fathers, provoke not your children to wrath. Eph. vi. 4.

What is said of the consequences of domestic disunion to sons, is equally to be applied to daughters. Indeed, as the misconduct of daughters is more fatal to family peace, though not more heinous in a moral view, particular care should be taken to render them attached to the comforts of the family circle. When their home is disagreeable, they will be ready to make any exchange: and will often lose their characters, virtue, and happiness, in the pursuit of it. Indeed the female character and peace are so easily injured, that no solicitude can be too great in their preservation. But prudence is necessary in every good cause, as well as zeal; and it is found by experience, that the gentlest method of govern-

ment, if it be limited and directed by good sense, is the best. It ought, indeed, to be steady, but not rigid.

To what wickedness, as well as wretchedness, matrimonial disagreements lead, every day's history will clearly inform us. When the husband is driven from his home by a termagent, he will, if not rooted in piety, seek that enjoyment, which is denied him at home, in the haunts of vice, and in the riots of intemperance. Nor can female corruption be wondered at, though it must be greatly pitied and regretted, when in the heart of a husband, which love and friendship should warm, hatred is found to rankle. Conjugal infelicity not only renders life most uncomfortable, but leads to that desperate dissoluteness and carelessness in manners, which terminates in the ruin of health, peace and fortune, and body and soul.

But it avails little, to point out evils, without recommending a remedy. One of the first rules which suggests itself, is, that families should endeavour, by often and seriously reflecting on the subject, to convince themselves, that not only the enjoyment, but the piety and virtue of every individual, greatly depend, under the grace and blessing of God, on a cordial Union. When they are convinced of this, they will endeavour to promote it: and it most providentially happens, that the very wish and attempt of every individual must infallibly secure success.

Another most excellent rule is, to avoid a gross familiarity, even where the connection is most intimate. The human heart is so constituted as to love respect. It would indeed, be unnatural in very intimate friends, to behave to each other with stiffness: but there is a difference and a delicacy of manner, that tend to preserve that degree of esteem, which is necessary to support affection, and which is lost in contempt, when it deviates into excessive familiarity. An habitual politeness or (to speak more according to the Oracles of God) courtesy of manners, will prevent even indifference from degenerating into hatred. It will refine, exalt, and perpetuate affection.

But the best and most efficacious rule is, that we should not think our religious and moral duties are only to be practised in public, and in the sight of those from whose applause we expect the gratification of our vanity, ambition, or avarice: but that we should be equally attentive to our behaviour among those who can only pay us by reciprocal love. We must set God always before our eyes, and shew the sincerity of our principles and professions, by acting consistently with them, not only in the legislature, in the field, in the pulpit, at the bar or in any other public assembly, or in the counting-house, the office, or the shop, but also at the FIRE-SIDE.

APPLAUSE.

A GOOD name is rather to be chosen than great riches, says Solomon; but though this be the case, it becomes us as imperfect creatures ever to retain humbling views of ourselves, however high we may be in the estimation of others. To be moderate in our desires after applause, manifests a christian spirit, while it frees us from that anxiety which they are subject to, who idolize their reputation. "We degrade our characters when we allow it more than subordinate regard. Like other worldly goods, it is apt to dazzle us with a false lustre; but if we would ascertain its true worth, let us reflect both on whom it is bestowed, and from whom it proceeds; and let the man who is vain of public favour be humbled by the reflection, that in the midst of his success, he is mingled with a crowd of impostors and deceivers, of hypocrites and enthusiasts, of ignorant pretenders, and superficial reasoners, who by various arts have attained as high a rank as himself in temporary fame."

1. Mr. Hervey, being in company with a person who was paying him some compliments on account of his writings, replied, laying his hand to his heart, "O, sir, you would not strike the sparks of applause, if you knew how much corrupt tinder I have within."

2. A gentleman in one of his evening examinations recollecting that he had heard himself praised, and being conscious that he heard it with delight, taking honour to himself, and not giving God the glory, Acts xii. 23. made this memorandum in his diary, "To day I have been washing my soul in poison."

UNITY.

LOOK into private life: behold how good and pleasant a thing it is to live together in unity; it is like the precious ointment poured upon the head of Aaron, that ran down to his skirts; importing that this balm of life is felt and enjoyed, not only by governors of kingdoms but is derived down to the lowest rank of life, and tasted in the most private recesses;—all, from the king to the preasant, are refreshed with its blessings, without which he can find no comfort in any thing this world can give.—It is this blessing gives every one to sit quietly under his vine, and reap the fruits of his labor and industry:—in one word, which bespeaks who is the bestower of it—it is that only which keeps up the harmony and order of the world, and preserves every thing in it from ruin and confusion.

HEALTH.

O blessed health! thou art above all gold and treasure; it is thou who enlargest the soul,—and openest all its powers to receive instruction, and to relish virtue.—He that has thee, has little more to wish for! and he that is so wretched as to want thee,—wants every thing with thee.

FRUGALITY.

WHERE frugality universal, we should be cured of two extremes, want and excess: and the one would supply the other, and so bring both nearer to a mean; the just degree of earthly happiness.

Poetry.

CHRIST'S RESURRECTION AND ASCENSION.

ANGELS, roll the rock away,
Death, yield up your mighty prey:
See! he rises from the tomb,
Glowing with immortal bloom.

'Tis the Saviour, Angels, raise
Fame's eternal trump of praise;
Let the earth's remotest bound
Hear the joy inspiring sound.

Now ye Saints lift up your eyes,
Now to glory see him rise
In long triumph up the sky,
Up to waiting worlds on high.

Heaven displays her portals wide,
Glorious Hero through them ride;
King of glory, mount thy throne,
Thy great Father's and thy own.

Praise him, all ye heavenly choirs,
Praise, and sweep your golden lyres;
Shout, O earth, in rapturous song
Let the strains be sweet and strong.

Every note with wonder swell,
Sin o'erthrown, and captur'd Hell;
Where is Hell's once dreaded King?
Where, O death, thy dreaded sting?

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